

The Ghulaat Juhaal Say NO to Extremism

by

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“O you who believe! fear Allah as He should be feared, and die not except in a state of Islaam. And hold fast, all together, to the rope which Allah (stretches out for you), and be not divided among yourselves; And remember with gratitude Allah’s favour on you; For you were enemies and He joined your hearts in love, so that by His Grace, you became brothers; And you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you: that you may be guided.

(Al-Qur’an, Surah ale-Imraan, 3: 102 - 103)

Rise of the Jahil Mufti of Takfir

We are no doubt living close to the hour with the disappearance of Ilm and the death of the Ulema we find ourselves at lost by all that is apparent. With this we found much extremism rise especially over the course of the last twenty years from the Murji'ah and just as that was to occur to subsidise that as a counter the rise of sincere ulema of Ahl' us Sunn'āh wāl Jāmm'āh began to refute them.

But as expected with the Ibtilah (tests) which is divine in it's course we expected our Ulema to be harmed or not able to teach for one reason or another. This absence then led to the appearance of those who would cloak themselves with the titles such as '*Muwahideen*' claiming to be upon the monotheist religion of Prophet Ibrahim (as) but would be far from the known characteristics which make Ahl' Sunn'āh the middle path between extremism and neglect.

So with that said We have seen the rise of the Ghulaat Juhaal a relatively new self taught cult of arrogant dogs whom are completely ignorant of the Shariah Sciences take on the task of what they claim is "general advise" but actually dwellers into areas which they have never learnt from anyone apart from what they themselves thought was correct.

And this is the state we are witnessing now.

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger as saying: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray [Saheeh Al-Bukhari (1/33) & Saheeh Muslim #2673]

Why is that ? How can someone fall into this whilst we know the statement itself warns of such actions being dispraised, This comes down to a Lack of ilm with a combination of no Sincerity.

How does that show? When you this mufti of Takfir that this topic is out of your depth, he gets angry. When you ask him where did you study he ignores you, when you ask him whom did he study he ignores you.

When you find actually it was based on a PDF from another Jahil like himself he says he can't remember where he got his understanding from. Finally he will say "The Quran is sufficient as a Hujjah".

All the signs of sincerity absent can be easily spotted - even though its an affair of the heart in its root. And this is via the following ways by way of example;

1. The person looks for praises, he will say speak about them ;

"Look at me there is nobody like Me!"

"The people they love me, Akhie Sisters can't stop messaging Me, who else is there speaking out apart from Me?"

When he receives those praises its difficult for him to change, he is out to please a crowd which has become like his fan base, who are in fact disturbed youth with their own personal problems in their life which need personal development classes to help them, let alone worrying about who the "Athir" is.

2. He doesn't change to the truth and take advise from those more experienced because of pride, those who are just like him tell him what he is doing is more than their own ability and he is the most capable and suitable for this role.

His basis for evaluating weather he is doing Khair or not is based on likes, retweets etc.

He believes those who have sincere concern for him are either Jealous, full of envy, when it is actually shaytan which has deluded this Mufti to believe he is a Naim'ah from Allah (swt) almost close to a Mujdadid (reviver of sunnah of صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn).

When just under 24 months ago he didn't know the difference between Dawah and Hisbah, was even making errors which are laughable and embarrassing to even mention.

Allah (swt) said;"So Which is better - The one who establishes the foundation of his building on the Taqwa and pleasure from Allah or the one who builds his foundation on the edge of a landslide that will fall over him and take him to hellfire? And Allah does not guide the oppressors." [9: 109]

And this Taqwa is not obtained except with sincerity and a good truthful heart with good character which good knowledge and Hidayah will surely make prevail in ones speech and action.

Where is the Taqwa, when someone who is brave enough to make YouTube Videos about subject matters others had to sit in Halaqat upon Halaqat in the late hours for years to understand and even then when they thought they did had to ask question upon question, yet you understand these sciences from one PDF and a JustPaste it link

Where is the Taqwa when someone advises You or tried to correct you, or even those who are more ignorant than yourself (by no virtue) your Taqwa is to threaten them, call them homosexual, boast how they are coward to meet you in a way only those in Jahilyah would understand.

Indeed the great Sahabahi Abdullah ibn Mas'oud said, "Do not learn the knowledge for three,

- To please the corrupted people,
- To debate with the scholars or,
- To direct all the people to yourself, and seek by your deeds that which Allah has for you because that is what will remain and everything else will vanish."

Abu Musa Al-Ash'ari and Abdullah bin Masud, both of them, quoted the Prophet of Allah as saying;

Prior to the Last Hour, there would be a time when knowledge would shrink, and ignorance would take place and bloodshed would increase. [Saheeh Al-Bukhari (8/89) & Saheeh Muslim #2672]

One only needs to look at the kind of statements being espoused today to see this Jahilyah and prevalence of ignorance

"Give me divine proof, do not quote for me a scholar, we don't worship men."

As if our Deen was learnt by merely raising our hands and a book fell down and we needed no scholar ever. As if the sahabah wasted their time teaching others from which this knowledge of the Deen of Allah (swt) has been preserved and passed down to us.

Leaving the Ulema of Ahl' us Sunn'āh wāl Jāmm'āh

We don't Worship Men! Is one of the replies of the Ghulaat Juhaal Extremists today when you tell them that such and such matter needs a Shar (explanation) of any Mattan (text or book etc) and as anyone who has ever read any book of classical scholar explained by anyone today you will know their will be comments made of even a shar.

All this is vital to help us understand and this is merely for reading a book let alone if studying this all together with a noble Shaykh, just spend an hour watching a Dars on Usool ul Thalatha by Shaykh Ahmad Musa Jibril and you will realise how much you didn't know about the book you thought you understood when you read it on your own.

The point of this is to bring to light the pathetic attempt by such Ghulaat to throw around their own Hawashi (commentary) of a statement translated of a scholar such as Ibn Taymiyah of Sheikh Muhammad Ibn Abdul Wahab without any reference to an Alim today who can clearly explain the context of what was meant and in which context the statement was made.

This is just a mere small example I am making here of a dozens of errors than can occur when you take a specific statement for a specific reality and make analogy and misapply it to another reality which can have various circumstances which need investigation and verification of before giving any verdict.

And since they know their own fraud of a existence and so called work of Dawah maybe feigned and bought to risk of a trial by referring to a scholar such as Ahmad Musa for example to give a proper insight on such and such matter (let's say Takfir for arguments sake) then their answer is we don't worship men.

As if to refer to a scholar when he says something different from what you understand is Shirk. And this is an exaggerated claim and proposal of thought for the ignorants who do fear Allah (swt) and are skeptical of misguidance to avoid any Ulema altogether.

What has this resulted in ?

Some of the statements I have first hand read is that Sheikh Anwar died as a Mushrik, Sheikh Ahmad Musa Jibril is a Kafir Mushrik, the list can go on. I won't dwell any further here but let us look then to the subject matter of imitation and referring to the Ulema of Ahl' us Sunn'āh wāl Jāmm'āh and what the correct viewpoint is.

Imitation is Haram, and some extremists think that all forms of Taqleed are Haram, whereas the Ulema of the Salaf us Saleh condemned those who said all Taqleed is Haram

Embarrassing really that we even have to address this point, but the point has been seen time and time again in cheapest forms of propagation online as of recent times weather that be YouTube or Twitter etc

The Aqeedah of Ahl' us Sunn'āh wāl Jāmm'āh is to follow the Salaf us-Saalih in accordance with the Qur'an and Sunnah, as the Messenger صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn said, "And whoever rejects my Sunnah is not one of me".

We are obliged to follow the Ulema after him, who follow the teachings of the Messenger صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn for he said, 'Follow my teaching and the Sunnah of the Rightly Guided after me', and that teaching will be given to us by the Ulema.

Imam Shatabi said, 'The one who is not knowledgeable must ask the ulema otherwise he will follow his Hawaa'

When you ask you ask for the Hukm it is to follow it to know what is allowed and not allowed, if you want the 'Divine Proof' , meaning Daleel, then it is seek the ilm, but the Hukm you must accept even if the Daleel You don't understand it.

Why? Because the Alim is the one who can understand the evidences and have the capability to derive Akham from the evidences. He is the one who has the tools which you don't have!

Taqleed is of two types:

1) Inevitable – which no-one is not needy for, even the greatest scholar, meaning unless you don't sit with anyone how will you ever know anything. Who can say he learnt about Kufr Bit-Tāghūt (Disbelief and Rejection of the Tāghūt) just by picking up the Mushaaf and never to refer to someone else who knows the meaning of the Shahadah and its own pillars and conditions etc.

2) To make imitation to someone who contradicts to Islam, which is Haram.

Imam at-Tabari said 'I don't have anything to answer and give you the evidence, except to give the answer of Imam Ahmed' i.e. he imitated him. The Ulema of the Hadith used to imitate what ibn Ma'een said.

They would say that this has been confirmed with Imam Tirmidhi etc

All this is a mere shadow from the reality which we have not even begun to address the real issues of the Ghulaat Juhaal today.

Imam ibn Taimiyyah said that he is either Jahil or a man of hawa, if he says all forms of Taqleed is haram.

People will say that we are men and the salaf are men. However, we may look like men, but the Salaf are the **real** men because they have knowledge.

Ibn Taimiyyah said that the knowledge is so deep and we do not have all the knowledge of what is inside the ulema. The alim may or may not give his evidence or he may and it never reaches us, but if the Hukm reaches us we will follow it, and we will refer to what he says even if his evidence was sound or not.

However at the same time, when people say, "We follow the Haq not the men," we must not forget that we do not know the Haq except by asking the 'Ulema about the revelation.

And how do we know if something is Haq?

It is because of the wahi that has been revealed, it is not by the man who speaks it unless that man is the Prophet because we know that Allah says,

"Nothing he utters is from his Hawaa, it is nothing but wahi" [Najm: 3-4]

The Prophet صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn

"What I follow is nothing but what Allah revealed to me"

His action is wahi, his sayings are wahi, his consent is wahi, we follow him and we do not follow any other man or sheikh. However we must ask; who is this wahi carried by?

It is carried by Ahl Al Ilm and that is why Allah (swt) says,

"Ask Ahl Al Dhikr (the 'Ulemaa) if you do not know".

The one who thinks he learn about the third nullifier of Tawhīd or the pillars of Tawhīd from a two minute video or a meme may as well hang around any bus stop or train station and wait for anyone to come along and refer to them.

Demon Dogs of the Khawarij Ideology revived.

In the past we had the Khawarij who were known for their exaggeration in piety which lead them to make Takfir upon sin. Then before that we had the people of the Book who out of their desires remained silent about the evil around them.

Allah (swt) said ;

“O people of the book, do not exaggerate in your deen, and do not follow the desires of the people who have been misguided before and misguided many after and gone astray completely. because they were silent on the evil.” [Hadid: 27]

Today some went above this in a opposite spectrum they did not even really study with any Shaykh or Duroos the topic of Nawaqid ul Imaan and even if they had they would of known that the purpose of this study was for them to safeguard their own Imaan. The point for example to learn about the Shuroot of Salah would be to fulfil the Salah itself for ones own Imaan to be complete as per the pillars of the Imaan mentioned by the Prophet صلى الله عليه وسلم Muhammad Ibn ‘Abdillāh, the Imām of the Muwahhidīn.

However what has occurred now is the Ghulaat became obsessed with the third nullifier of Islam for example and began to look and hunt for anyone else who fell into this, making this the Principle basis of ones own Tawhīd to be complete without even actually to realise the conditions of ones of shahadah and pillars of Tawhīd which are actually absent in the lives of many, especially their own.

Before they can jump and ask others if they have made Takfir upon the mushrikeen and declared their Barā’ah from them, we need to ask have they done this the way Prophet Ibrahim (as) did?

Rather this extremism our ears have heard of and eyewitness accounts of the criminals of whom some now reside in the lands of Al Sham, who are nothing but Bughat and Ghulaat, who have made wholesale Takfir, accusing others of being Athir, and lenient towards "Mushrikeen" when from themselves we heard of them raping a Sunni Daughter of this Ummah of صلى الله عليه وسلم Muhammad Ibn ‘Abdillāh, the Imām of the Muwahhidīn.

So do not be deceived by the slogans and terms used by them such as Muwahideen, this is but a gradual fraud introduced along with terms such as Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) to feign your eyes and bewilder you thinking MashAllah' these are from the Taifa Al Mansoorah (The Victorious Group), yet which from the Taifa did you hear about falling into extremism of Takfir and making the blood of Muslims Halal, and even plotting to kill them, or the rape of a Muslimah, or the innocent killing of Muslim's who simply trying to live their lives despite the turmoil they face, such as what We have witnessed in the blessed land of Al Sham, whereby now no longer do Muslims have to put up with concentrated air strikes daily, but those who cloak themselves with so called ‘Sunnah’ are in fact guilty of crimes against the community of Ahl’ Sunn’āh not just ideologically but also physically which itself is all harm. The former of course a culprit which makes the sanctity of Muslim's unjustly ‘Halal’ for them to take. All this in the name of claiming to purify the camp of Tawhid when in fact this Extremist Cult is but a bloodthirsty sick twisted plot of the Shaytan himself.

Such claims of being Muwahidden are much like those Madkhalis who have been claiming Salafiyyah for years but are free from them the way the Shia are free from Ahl Bayt.

How Ahl Sunnāh are free from such wicked evil demon's who would make the Khawarij even appear with Haya in their own Takfir.

What are the results of this now in the West in particular from this vendor of filthy propagation?

We used to have Ahl Ilm - now Juhaal who have never studied with anyone or anything, just a PDF.

The onslaught of slander of labels of "Takfeeri" have added weight presently due to overzealous and lack of experience by anyone and everyone who can pick up a camera, make a Twitter account or a meme.

The General principles being thrown out without any elaboration explanation and restricted to a 30'second Shar' of a Nawaqid, without to consider the differences between a general ruling and specific verdict.

Telling others to make Takfir and don't be shy of it!, when they themselves have not studied such topics at any length, apart from Shaykh Google and from Mujahid JustPasteIt.

What do You have in fact, what have You learnt about this subject matter and from which one scholar who's Duroos you sat in?, name one scholar today whom you refer to today who espouses your viewpoints, how can you reach such an agreement whilst between yourselves you are making Takfir upon one another!

Those speaking about topics of Takfir never studied with any Ulema - thus they fell into distortion of the Mafaheem (concepts) easily thinking they had grasped the knowledge of Tawhīd when in fact they got just snowflakes of it but were blinded by slogans and claims and the fruit of this will bear is true elements in the coming years to come.

Ignorant followers who will blindly follow due to their innocent assumptions of a person on the truth, they are confused after they hear a lecture which is 90mins long by someone who has studied, and then a two minute video elsewhere thinking why is their a contradiction, then when they confront the individual in the latter, he claims the student has the same understanding as him and he really meant that which he has said.

And this is no fault of the sincere audience member he was blinded by the same claims of Millatu Ibrahim and Ahl' us Sunn'āh wāl Jāmm'āh and Kufr Bī- Tāghūt (Disbelief and Rejection of the Tāghūt) by both the Talib ul Ilm and the Jahil who is online every hour of the day with his Athir bow and arrow. Not being able to distinguish those who are of knowledge and those who are frauds led to this deception becoming mainstream, whereby even those Madkhalis and Murjiah could not even see any difference between the parties.

The Lack of Sincerity and stubbornness on the part of those guilty of propagation of this batil - after numerous Naseeha was given but all rejected out of Kibr.

The Lack of attention to address this by those more pro-active in the public field of Dawah to address this topic due to either their own ignorance, being occupied with other matters of teaching etc, or generally they are being duped by those guilty to begin with - either way everyone bears a responsibility hence this is being addressed now.

Between us and you are the Salaf-us-Saleh and those praised three generations would spit on you today with fountains of Ilm they have, for the fire of harm you intend to bring this Ummah with your extremism of Takfir will surely perish.

Detective Investigators of Barā'ah wal Takfir

When speaking about Taifa al Mansoorah;

Ibn Hazm said that "That is Ahl Al Hadith, Ahl Al Sunnah Wal Jama'ah". Also They always pray in Jama'ah, 5 times a day,... and much more..." His description alone would need an essay itself to describe about the noble character of how the pious predecessors were described.

However the Ghulaat today have none of this, instead they are recognised by the following ;

1. The Ghulaat Isolate themselves
2. They Claim he has not proven his Imaan - Did not reject Taghout
3. Where is the Proof he entered Islam
4. Exaggerate on wordings from Ulema - Distortion of Mafaheem
5. Use Ration Taweel and form of Tafweed on Ayat to suit basis of Takfir
6. Mixing the General rules with specific reality and ignoring latter
7. Mixing and not elaborating on Takfeer Nawa & Takfeer Muayn
8. Rejecting General Agreement of person making Ghuloo he must know specific Details
9. Mixing Juhood with ignorance of reality, and enforcing Nullifier 3
10. Ignoring the Dhair and making a Shart of verifying detailed matters.

The result of the above is :

- Those ignorant believe the texts are clear to understand and leave off elaboration
- Third Party Charges of Kufr heard and punishment executed without Verification
- Culture of fear of becoming Kafir Mushrik when Ahl' us Sunn'āh wāl Jāmm'āh don't rush.
- Ignorant followers who leave off the detailed study of such subjects - follow any Abu Online
- Falling for manipulation of Ghulaat taking words of Talib on General rule applying without consideration to elaborated circumstances which could be possible.
- The spreading of misguidance

Are we making exaggeration in our claim for such Ghulaat?

“Whom Allah (swt) wants to favour, He grants him the knowledge of the Deen” [Sa'id b. Ufayr, Bukhari Vol 1, Pg 16]

And has been witnessed by almost everyone who Allah (swt) has blessed with sanity and an atoms weight of knowledge, then such Ghulaat have no knowledge whatsoever.

And What did the Salaf warn of ?

Ibn Mas'oud (ra) said: "Allaah's Messenger drew a line for us and then said, "This is Allaah's Path." Then he drew lines to its right and its left, and said "These are different paths, upon each of them there is a Shaytaan (devil) calling to it". Then he recited the verse "And Verily this is My Path, so follow it, and do not follow other paths for they will separate you away from His Path." [Soorah al-An'aam, 6: 153]

From Al-Awzaa'ee who said: 'Umar ibn 'Abdul - 'Azeez said: "if you see a people meeting secretly concerning the Deen with anything to the exclusion of the common people - then know that they are upon the foundation of misguidance."

Imaam ash-Shaafi'ie (d. 204H) (rh) said that: "A person meets Allaah with every sin except Shirk is better than meeting Him upon any one of the innovated beliefs." [Reported by al-Bayhaquee in al-I'tiqaad p.158]

Al-Layth bin Sa'd (d. 175H) said: "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam as-Shaafi'ee then said: "He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him." (Reported by as-Suyooti in al-Amr bil 'Ittibaa wan-Nahee anil Ibtidaa')

Fudayl ibn 'Iyaad said: "Whichever man someone comes to asking for advice and he directs him to an innovator then he has acted deceitfully towards Islam.

Fudayl said : "Do not trust the innovator concerning your Deen, and do not seek his advice in your affairs, and do not sit with him since whoever sits with an innovator - Allah will cause him to become blind."

Hasan al-Basaree, who said: "There are three who have no inviolability with regard to backbiting: one of them is the person of innovation who calls to his innovation."

Abdullaah ibn al-Mubaarak said: "The person of innovation has darkness in his face even if he anoints it thirty times a day."

What then is the solution? It is upon us to refer all matters back to the Allah and his Messenger, an upon the supervision and wealth of Ilm which the Ulema can understand. Some will reply and say, 'We don't follow Men, We follow the Haq!' Our reply is but simple: We don't know the Haq except by asking Ulema as Allah (swt) says, "Ask Ahl Al Dhikr (the 'Ulemaa) if you do not know" (21.7).

The Ghulaat assume that Ahl' us Sunn'āh wāl Jāmm'āh today do not make Takfir upon the one whom Allah (swt) has declared a type of a Kafir, that could be a Asli, Murtad, Mushrik etc

In general, the one who Allāh or His Messenger declared to be Kāfir, whether specifically by name or by type, whether Kāfir Asli or Kāfir Murtad, then the one who doesn't make Takfir of them is himself a Kāfir.

As for the excuse of ignorance, there is no excuse for the one who commits major shirk from those matters which are clear cut and apparent known in the Dīn by necessity.

But an individual refraining from Takfir of a specific individual does NOT necessarily equate to that person excusing the Mushrikīn, it could be he wishes to investigate further.

Doesn't trust you for the information given, or believes there is a doubt in the matter because of the circumstances of location time or era.

Some ignoramuses unfortunately jump to conclusions when this happens and without to look into the matter and consider the numerous reasons that can be behind it, they immediately accuse people of Kufr and Shirk and "excusing the Mushrikīn".

They claim this person did not;

- Reject Tāghūt
- Rejected the reports of the Quran and doesn't believe in it
- Rejects the clear Ijmaa therefore he has no Asl ud Din
- Denied anything known from the Deen by Duroorah

Where are the Errors, sounds all fine? They have valid points it seems but the problem is that there is no separation between Takfeer un Nass , Takfeer Ijtihad Takfeer Nawa, Takfeer Muayan when it comes to its application, and whilst a person may commit Shirk or Kufr which takes him outside the fold of Islam it maybe we are at a stage of investigation of his state and not just rushing to pass Hukm upon this person, Takfir has no cause to be rushed, only a Ghulaat does that, much like everything else in his pathetic life.

Takfeer Ijtihad can have difference between them, Imam Ahmad labeled the one who left salah as a Kafir, Imam Muhammad ibn idris Shafi differed slightly, but did not force each other or make Takfeer on one another.

And we know to abandon the Salah is Kufr Akbar, but the details of this dispute was not regarding leaving the salah but was one of how they would re-enter the fold of Islam, Imam Ahmad said he should retake his shahadah, imam shafi said why should he , he already says it.

Correct opinion was he should repent and pray, same for the ruler if he left off ruling , he repents and starts ruling.

We learn from this debate, that the Hukm was general but the conclusion was ijtiḥad and this can vary from person to person due to conditions and evidences he is aware of.

Now what we find is that the Ghulaat have the usage of the terms "Muwahideen" and "Mushrikeen" very loosely without to know that Ahl' us Sunn'āh wāl Jāmm'āh don't investigate nor examine every individual by detailed analysis of whom he has or has not made Takfir upon, whilst the topic of Making Takfir upon Kafir Murtad has its own injunctions, and conditions which must be met, they ignore this and make no distinction in their statements which sound shallow and detached away from Takfir which maybe solicit to Specific Muayn or Generic Takfir of a type by label.

So for example they will say;

"I did not See any Tawhīd from this Person, he's a Mushrik until proven otherwise"

"By his apparent where is the proof he has rejected Tāghūt"

"Ritual Acts are not enough to enter one into Islam"

Where these Ghulaat have fallen into extremism is their urge of desire to continue to onsite investigation of one's Proof of Tawhīd by detail, or for the person who is a Muslim although he doesn't display all the characteristics openly and with full satisfaction of the Ghulaat to resemble by his checklist of Barā'ah from the Mushrikeen then he has not "entered the fold of Islam, he never knew Tawhīd" so could he possibly be Muslim.

Whilst it is true a person must make his Barā'ah and Takfir upon whomever Allah (swt) has told us to, it's not a requirement of you to know that in detail before you declare him as a Muslim, because his statement is enough with Husnu Dhan with all his ritual acts to assume he is a Muwahhid until you see any clear Shirk or Kufr Akbar without any Mawani of Takfir.

If the person shows agreement generally without to mention the specific details because of his level of knowledge not being like Abdur Rahman al Ashaykh then this does not render one to be a Mushrik, neither can we assume that he never entered Islam to begin with.

The problem is with these Ghulaat that they took the title of "Muwahideen" the way the Madkhali took the title of "Salafiyah" and then used it to remain as a select few, when really they are but Bughat and Ghulaat Juhaal with Social and personality disorders which initially led them to this path, a truly disturbing picture is painted if one was to merely look into the personal lives of such Extremists.

Their perversion of looking into matters is not that much different to a paedophile sexual predator, we cannot even fathom what kind of a brain one must have to be spending day and night investigating if others have made excuses for the Mushrikeen.

Continuing with what I was speaking of earlier, we presume and believe a person when he says the Shahadah he agrees with it, likewise when a person takes the Shahadah we would tell him the meaning of it in his language and explain the meaning, but it is not a requirement for you to hear from him all of the terms such as Ilm, Yaqeen, and know all the evidence related to each term before you sign off your police inspector paper and say yes now you are a Muwahhid.

Neither is it a condition for you to be satisfied first that he has shown you aggressive animosity to the level of the way Prophet Ibrahim had as described via Surah Mumtahanī before you say MashAllah' now are upon Millatu Ibrahim, welcome to the Ummah of صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn! Why? Because a person is subject to his capacity and not your expectations Ya Juhaal.

Whilst we agree that there are pillars and conditions or Tawhīd which must be met, if someone does not agree with any one of them, his Tawhīd is at grave stake, the same can be said about the Pillars of Imaan.

But we take from the apparent the general agreement of a Muslim who says the Shahadah without to question him further nor is it a requirement to meet every person and assume he is a Mushrik after he gave the Salam, done the Salaah said the Shahadah, because you have not heard him declare his Barā'ah wal Takfir upon the Mushrikeen yet.

Especially when those "Mushrikeen" you speak of could be someone who fell into a nullifier and or someone who like this person here , you assumed he was the same by the same actions and a Mushrik, and therefore now the latter person is for you a Mushrik Kafir Asli, and Athir combined (if you can possibly fathom the thought of such a combination).

And there are ample examples from the time of the prophet **صلى الله عليه وسلم** Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn we can bring to light to show you how this Deen was meant to be easy to digest to accept, it's a simple pure call away from Shirk and to believe and worship Allah (swt).

Some of the Evidences related to Acceptance of Shahadah without details Questioned I have provided below, in no way have I exhausted them and one should really if he can pay attention to a series of Duroos I have given which is over 15 hours on this subject matter.

Evidence 1

Ibn Abbas reported: When the Messenger of Allah, peace and blessings be upon him, sent Mu'adh to Yemen, he said to him:

Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah.

If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah.

In this instruction look to what happened ;

He simply said call them to the testimony of faith without any elaboration on the detailed matters we know today , e.g. two pillars with its five heads of Tāghūt and five conditions of rejecting nor the 7 conditions of taghout. Yet these were considered to be Muslims.

Evidence 2

It has been reported in Bukhari and Muslim, Nawawi Vol 2 p106, Al-Mikdaad Ibn Aswad, was a fighter among the Sahabah: 'He said O Rasoul Allah if I met someone and he was fighting with me and he hits one of my hands and cut it and then he went to the tree and I am in control, and he says laa ilaaha illallah shouldn't I kill him?' No, if you kill him he will take your position before (i.e. as a Muslim).

He was a Muslim before hence the positions will be changed afterwards. Even if the kalima is said in the battlefield we take it.

Imam Nawawi said that Malik and Shaafi both said that the Hadith means that his life has sanctity after he says laa ilaaha illallah and his situation will be like yours after you kill him i.e. then your life will have no sanctity.

Again no conditions were asked to be met of the shahadah

So we can see that to simply say the statement and understand it means to give up false gods and belief in Allah (swt) is sufficient for one to enter Islam

In Nisai Hadith 3714, Nu'man Bin basher stated 'We were with the Prophet and a man came and they said 'kill him and take his property' He asked 'did He say laa ilaaha illallah?' They said 'Yes but only because they are afraid' He said: 'Do not kill them I have been ordered to fight until they say laa ilaaha illallah' They said they were afraid of the sword, the Messenger replied: 'I have ordered to judge the apparent'

It has been reported in Bukhari & Muslim: 'I have been ordered to fight people until they say (both parts of the kalima) and pray and pay zakat and then their life and wealth will be protected except on the haq

Sufyan Al-Thawri: 'This is so clear for people to see and hear.'

And anyone with a sound mind and knowing the evidences and simple method of Daw'ah will know that this Deen was not sent to burden a soul with hardships it cannot handle and to make the method of someone to revert as difficult as possible, as if We were commanded to stand on street corners and quiz everyone on every last detail of their knowledge before declaring them a Muslim. Nor was our Dawah simply centred upon the notion of an excuse behind the slogan of *Asl ud din*' and I say that because it is but that for the Ghulaat, nothing but a slogan with no practice of it whatsoever other than rants and adolescent young 'males' who are but venting out their frustrations in the name of Islam, simply because of their own personal grievances with not being able to mature and take upon a sound based approach to 'living' as a real Muslim who is justly balanced. We are not commanded to base our Dawah on checking who has or has not made Takfir upon others, yes it has its own place and relevance to our detailed matters from Asl ud Deen, but not a restricted matter to be solely infatuated with daily and to be speaking about one particular nullification every day of the year until we drop dead.

More than this we have an incident in which A Muslim chased a man because of his booty. The man said 'assalamu aleikum' but they killed him and took his booty. They came and the ayah was revealed: 'Do not say for the one who says assalamu aleikum that you are not Muslim. Ibn Abbas (ra) said that they never stopped paying Kafarah from that day.

Nobody put down all the conditions to be checked of the detailed matters of the shahadah for one to be considered Muslim, this is a new deviated Manhaj today where we consider a man to be upon Kufr even if he says shahadah and prays and fasts, meaning there is no one

from Ahl qibla until they prove their emaan and until then we believe they are kafir asli mushrik!?! (Said no one of the salaf or of the Aqeedah of Ahl' us Sunn'ah wāl Jāmm'ah)

When Makkah was conquered and people were entering the deen in crowds at the hands of the messenger صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn . He didn't ask them about Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) or the conditions of shahada and quiz them in detail on the different aspects of Tawheed... just Shahadah and to not associate partners and the five pillars in other incidents.

There's the evidence of the man who reverted on the battlefield and gained martyrdom.

He only was Muslim for few minutes and didn't know much details.

So if someone He knows the statement of the shahadah and agrees with its meaning, but doesn't know the details of it he is not to be assumed that he never rejected Tāghūt or that he never entered the fold of Islam to begin with.

Whereas the one who knows the statement and disagrees with the details has committed a type of Kufr itself and Juhood.

Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) is manifested by way of description yes but it is subjective to a persons capability, ability and circumstances it could be he is under duress, it could be he has done as much as he can by way of showing his animosity and hatred forward the Tāghūt, it's heads it's assemblies and perhaps more or less than you, but that is irrelevant to your state, and neither is it a requirement for you to check and to be satisfied with it.

Much more is to be said on this subject matter and Allah (swt) he knows best.

Hidden Matters and Reality

Sheikh Nasr al Fahd was asked about the question of Allah's highness, that it has more than 1000 evidences that Ibn Qayim mentioned, so is it from the Masaail al tharia' clear cut matters of Islam that the Ahl Biddah Reject , and if its not from the clear cut matters, then how can it be from Masaail al Khafiyah hidden matters?

He Answered:

The Clear cut Matters and hidden matters are subject to change by three ways;

- The Era
- The Place of Settlement
- Change of Events

Now with someone who lied about the Siffat of Allāh being a Mubtadi to the text or trying to refute it then he is a Murtad Kafir.

If he didn't lie or try to refute it , then he did not commit the Kufr Akbar.

In time of salaf this matter was considered Masaail al tharia' anyone who denied any of the names of Allāh they made Takfeer upon.

Later it became a hidden matter due to lack of explanation between the Muslims, some had taweel upon it they had a shubaa misunderstanding of it due to corruption of philosophy.

Some clear matters could become hidden matters

Imam Ali khudyr explanation of kashf al-shubhaat.

Sheikh ibn Sahmaan, page 79-80 (kashf al shubahtayn) said ;

"The Madhab of Ibn Taymiyah does not make takfeer on matters pertaining hidden shirk {masa'eel khafiyah} unless the hujjah {proof} has been established on him.

Where as the known shirk {masa'eel thaahirah aljaleeyah} thats known by necessity in the religion of islam, then non should hold back from making takfeer on these.

So what we need to from this is to establish weather his 'haal was either Jahl or not if the condition of circumstances meant that the matter maybe may of become from the Khafiyah as per the conditions mentioned by Shaykh Nasr Al Fahd.

It does not in any way mean we are giving excuse to the Shirk Akbar by Jahl at all, it means we are simply verifying before we speak, Takfeer is not something we rush to.

Shaykh Sulaymân Ibn Nâsir al-'Alwân was asked about the rule:

“Whoever does not perform Takfir upon the kâfir, then he is a Kâfir.” So he responded:

There is a detailed explanation regarding this, (and) there are seven categories regarding it:

The first category: The one who does not declare Takfir upon the Jews, the Christians, and the polytheists: whether it is regarding their general category or their individuals. Then this one is a Kâfir due to his denial of something that there is no doubt about.

The second category: The one who does not declare Takfir upon the one who changes to another religion such as a Muslim man who converts to Judaism, to Christianity or to Zoroastrianism, and he does not declare Takfir upon him. Then this one is a kâfir because he is a denier of something about which there is no doubt.

The third category: The one who falls into a nullification about which there is a consensus, and the proof has been made known to him and the misconceptions have been removed from him, and a man does not perform Takfir upon him; not because of a misconception that he has, nor due to a misinterpretation, rather only due to desire or not caring. Then this one has also disbelieved along with those who do not make Takfir of a kâfir then he himself is a kâfir.

The fourth category: The one who does not perform Takfir of one who falls into a nullification, due to a misconception that he has, such as him believing that the proofs have not been made known to him, or because the conditions (of Takfir) have not been fulfilled in his regard; then this one does not disbelieve, according to consensus.

The fifth category: The one who does not perform Takfir upon the kâfir due to a Bid'ah that he has – like the Murji'î who limits the nullifications of Islâm to beliefs, rejection or permitting (something that is prohibited), so he does not perform Takfir upon the kâfir due to the misconception of this Bid'ah which he has. So this one does not disbelieve according to agreement, because if this one was to have Takfir declared upon him, then all of the groups of Bid'ah, such as the Murji'ah, the Ashâ'irah, the Karrâmiyyah, the Sâlimiyyah and all of these groups, would have Takfir declared upon them, and no one holds this opinion.

The sixth category: The one who does not perform Takfir upon one about whom there is a dispute, whether in category or individual, such as the one who abandons the Salât, the sorcerer and the like.

And this one has two situations:

The first – That he does not perform Takfir upon him because it (i.e. the nullification) is an action – and this is the opinion of the people of innovation; he does not disbelieve (and there is) only one opinion regarding this.

The second situation – That he does not declare Takfir due to judging based upon measuring the Evidence. So this one does not disbelieve according to agreement. And because had he disbelieved, then the four Imâms would have disbelieved, and major Imâms of the Salaf would have disbelieved, such as Az-Zuhrî and others. And no one says this.

And from the likes of this is the Imâms of the Salaf disputing regarding Takfir of the Khawârij; the Imâms of the Salaf disputing regarding Takfir of individuals, such as Al-Hajjâj, for example. And none would perform Takfir upon the other, rather, they didn't declare Tabdî' upon each other. (This is) because this was a result of interpretation and a result of juristic deduction.

So those Sahâbah disputed concerning the disbelief of the Khawârij, yet the ones who declared them to be disbelievers did not say to the ones who did not declare them disbelievers: “You are Murji’ah.” Nor did the one who did not declare them disbelievers say to those who declared them disbelievers: “You are Khawârij.” And Al-Hasan al-Basrî, ‘Umar Ibn ‘Abdil-‘Azîz and Mujâhid used to declare Takfir upon Al-Hajjâj Ibn Yûsuf and view him as an apostate; yet Muhammad Ibn Sîrîn and a group did not view his disbelief (as confirmed). Yet despite that, none declared the other to be misguided, nor did they declare each other disbelievers.

(This is) because this is scholarly deduction and because each believes “Have the conditions which would necessitate him disbelieving been met?” And the other says: (words missing), then they disputed. Yet none of them declared the other to be a disbeliever, rather none of them declared the other to be upon Bid’ah, rather none of them boycotted the other. Let alone declaring them to be upon Bid’ah, let alone declaring them disbelievers.

The seventh category: That it is regarding the groups about which there is an agreement (that they are disbelievers) then an person disputes regarding their individual members, not about their general category. Meaning, he says: “I agree with declaring Takfir upon the general category, but I do not agree with Takfir of the individual”, while a consensus has been formed concerning the general category but it has not been formed concerning the individual. Then this one does not disbelieve either, because he has not denied something about which there is no doubt.

And from the conditions of Takfir is that the person denies something about which there is no doubt, and (here) what there is no doubt about is the general category, not the individual.

However, if he were to deny something about which there is no doubt, even if it is regarding an individual, as has passed in the second category and has passed in the third category, then he would disbelieve, because that is something about which there is no doubt, while this (i.e. what we are discussing now) is not something about which there is no doubt.

So these are seven categories regarding the issue of “Whoever does not perform Takfir upon the kâfir, then he is a Kâfir.”

You cannot start making Qiyas and comparing and asking ya akhie what do you say about the sufi who worships graves and then bring a statement of Sheikh Abdul Wahab which is most like mistranslated and exaggerated anyway by you then to force someone to stop all investigation and make takfir right away, because the Takfir is not as easy as a few words, but understanding all evidences pertaining to it, with the explanation by the ulema and elaboration on the types of kufr and shirk which you must of yourself studied with an alim, we cannot just read an ayah in the Quran and think we will understand it, let alone a statement of a scholar of the past, if that was the case why do we need any ulema to explain and tell us what ibn taymiyah said and meant, we may as well say we dont need any ulema at all! And the knowledge can be understood by anyone.

The problem is that people use ration here and then ask you questions based on ration, they could take the words Kafarna bikum, then add their own taweel based on the linguistic meaning of each word, and that is fine if you are a known alim with firmly grounded knowledge but not some miskeen sitting in middle of the earth copy and pasting ayahs and

making a just paste it link. And because its online it must be the truth! And because its in bold it must hold weight.

Ignoring any Ahl ilm live one that you can refer to, for explanation and elaboration, and give u a comprehensive understanding of what was meant by anything of the Deen.

So here comes the root of the problem here, its not what you are saying, its who is saying it, you who has no known Islamic foundations of Ilm, we dont just trust anyone who just can type or speak loud.

If you notice when these miskeen produce their documents online from which people are learning from now, hardly any Tafseer on any Ayah, 8 paragraphs on 60.4 all with one mans understanding and pondering on the meaning of each word no reference going back to what any ulema of TODAY have said.

“You are Kafir not for making Takfeer on anyone who committed Shirk”

They mean the one who actually done a negation of Emaan, but then to cover their tracks they said well he was a kafir anyway from before as he never rejected taghout anyway so he is not a Kafir Murtad he is a Kafir Asli.

MashAllāh' all the ulema then wasted their time declaring the rulers to be Murtadeen all these decades then?!

To answer this point of the one who done shirk akbar as a negation , meaning he was a muslim we point out the following;

“Abdur Rahman” done a kufr which has Ijma it is kufr, like insulting Allāh etc, he is a Kafir.

His Student “Imran” affirms that this is action is Kufr but due to a lack of knowledge or doubt he refrains from Takfeer, he is wrong of course, because there should be no doubt that Abdur Rahman has committed Kufr here, however Imran did not reject any reports and he admits that the one who insults Allāh is a Kafir.

Did the person reject Taghout ?

One of the claims that the Ghulaat is that the person did not reject Taghout, by this they mean he did not fulfil all the conditions of the rejection of Taghout, as laid down by Sheikh Muhammad ibn Abdul Wahab, and many of the Ulema. What they never understood is that it is not upon us to enquire about every detail of every person when a person says the Shahadah in such detail, this is an academic study which one would obtain yes, and if we see anything from the opposite of those conditions then of course We would advise, but the Message to Tawhid is to made simple in the rejection of Shirk and its objects of false worship and a simple call to Tawhid.

Some evidences related to Acceptance of Shahadah without details questioned are as follows;

Evidence 1

Ibn Abbas reported: When the Messenger of Allah, peace and blessings be upon him, sent Mu'adh to Yemen, he said to him:

Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah.

In this instruction look to what happened ;

He simply said call them to the testimony of faith without any elaboration on the detailed matters we know today, eg two pillars with its five heads of taghout and five conditions of rejecting nor the 7 conditions of taghout. Yet these were considered to be Muslims.

Evidence 2

It has been reported in Bukhari and Muslim, Nawawi Vol 2 p106, Al-Mikdaad Ibn Aswad, was a fighter among the Sahabah: 'He said O Rasoul Allah if I met someone and he was fighting with me and he hits one of my hands and cut it and then he went to the tree and I am in control, and he says laa ilaaha illallah shouldn't I kill him?' No, if you kill him he will take your position before (i.e. as a Muslim).

He was a Muslim before hence the positions will be changed afterwards. Even if the kalima is said in the battlefield we take it.

Imam Nawawi said that Malik and Shaafi both said that the Hadith means that his life has sanctity after he says laa ilaaha illallah and his situation will be like yours after you kill him i.e. then your life will have no sanctity.

Again no conditions were asked to be met of the shahadah.

So we can see that to simply say the statement and understand it means to give up false gods and belief in Allah (swt) is sufficient for one to enter Islam.

It has been reported in Nisai 3714, Nu'man Bin basher stated 'we were with the Prophet and a man came and they said 'kill him and take his property' He asked 'did he say laa ilaaha illallah?' They said 'yes but only because they are afraid' He said: 'do not kill them I have been ordered to fight until they say laa ilaaha illallah' They said they were afraid of the sword, the Messenger replied: 'I have ordered to judge the apparent'

It has been reported in Bukhari & Muslim: 'I have been ordered to fight people until they say (both parts of the kalima) and pray and pay zakat and then their life and wealth will be protected except on the haq. And did the Prophet here investigate and make extremism as some see fit today?

Sufyan Al-Thawri: 'This is so clear for people to see and hear'

More than this we have an incident in which A Muslim chased a man because of his booty. The man said 'Asalamu aleikum' but they killed him and took his booty. They came and the ayah was revealed: 'Do not say for the one who says assalamu aleikum that you are not Muslim. Ibn Abbas (ra) said that they never stopped paying Kafarah from that day.

Nobody put down all the conditions to be checked of the detailed matters of the shahadah for one to be considered Muslim, this is a new deviated Manhaj today where we consider a man to be upon Kufr even if he says shahadah and prays and fasts, meaning there is no one from Ahl qibla until they prove their emaan and until then we believe they are kafir asli mushrik!? (Said no one of the salaf or of the Aqeedah of Ahl' us Sunn'ah wāl Jāmm'ah)

When Makkah was conquered and people were entering the deen in crowds at the hands of the messenger peace be upon him. He didn't ask them about Kufr bit Taghoot or the conditions of shahada and quiz them in detail on the different aspects of Tawheed... just the statement of the shahadah and not associate partners and 5 pillars were suffice enough.

Then here's the evidence of the man who reverted on the battlefield and got Shahada. He only was Muslim for few minutes and didn't know much details, and we could go on and on and don't wish to repeat ourselves.

Allah (swt) knows best.

So if someone knows the statement of the shahadah and agrees with its meaning, but does not know the details of it he is not a Kafir as the Ghulaat today they claim.

Whereas the one who knows the statement and disagrees with the details has committed a type of Kufr itself and Juhood.

Let us now look to the statements of the Ulema of Ahl us Sunn'ah wal Jammah to see what they have said regarding such matters.

We have a principle in Islam, that: "We consider only the apparent in regards to Imaan and kufr, we do not consider that which is concealed."

Abu Izz Al Hanafi said: "We have been ordered to judge by the apparent, and Allah forbade us to doubt people, and to follow what we do not have knowledge, (Allah (swt) said:) "O Believers, avoid the doubt ... [49: 12] & [17: 36] " [Aqeedah Tahaqiyyah]

Imam Shafi' said: "The one who says, 'I do not pray jumu'a behind an imam, until I know his aqeedah in Batin (what is hidden in his heart)', he is a man who has deviated from the companions of Muhammad (saw)." [Kitab ul Umm]

Ibn Taymiyyah said: "It is not a condition to pray behind anybody, to know his belief, nor to test him and he asks him 'what do you believe in?' Rather he is obliged to pray behind him without to know about his aqeedah, and the one who says 'I don't pray behind a man without to know his aqeedah' he is jahil, and no alim ever said so before."

Imam Ahmed said: "The Imaan and the nifaq has its origin in the heart, but what appears is the sayings and actions, is its branch and is evidence about it."

The words of the ulema are but sufficient enough here for us to comprehend and understand them, however let us also look to a verse in the Qur'an;

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done." [49: 6]

Imam at-Tabarani' commented regarding this "*Verify slowly, not quickly or in a hurry.*"

Also We know that Usama bin Zayd killed a man although he said Shahadah, the Prophet did not say did You ask him about Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) , the statement was enough to make him Muslim, Usama did not verify and judged by his heart. And this of course as We know was in error.

The Messenger Muhammad (saw) said: "Verification is what Allah (SWT) guides you to and to hurry and speak with non-verification is from Shaytaan" [Anas bin Maalik, Haafiz Abu Yala Vol 7 p247, Bayhaqi adab Al-Qaadi Vol 10 p104]

The one who has a lot of Islamic emotions, He may believe everything He hears, especially from other Muslims or those who he sees to be scholars. The Islamic Zeal can cause someone to leave verification, and the best example for that is Usama Ibn Zaid, he chased the kuffar after fighting hard, he said,

"I saw one running from me and an Ansaari, when I caught him, he said 'Laa Ilaaha Illalah' and the ansaari said 'I can't do anything.' Ya Rasoul Allah, I stabbed him until I killed him" (and he even took his money) the messenger (saw) asked, "Did you kill him after he said Laa Ilaaha Illalah?" he said 'He tried to take it as a shield (to protect him from Usama's sword)' Usama narrated how "the Messenger Muhammad (saw) kept repeating "Did you kill him after he said Laa Ilaaha Illalah?" until I wished I was never Muslim before and had just embraced Islam then."

Usama out of love for Islam and trying his best to fight for the sake of Allah and to support his deen, he did not verify, how can he verify that which is within the heart – that is why we always judge what is apparent. Allah (swt) says,

“Say (O Muhammad): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things." [3: 29]

and,

“Allâh knows the fraud of the eyes, and all that the breasts conceal.” [40: 19]

The Prophet (saw) said to Mu’adh bin Jabl when He asked what would save him from the Hellfire, after mentioning the pillars of Islam and its peak, foundations etc, he said,

“Shall I not tell you the foundation of all of that?” I said, ‘Yes, O Messenger of Allah.’ He (saw) took hold of his tongue and said, “Restrain this.” I said, ‘O Prophet of Allah, are we taken to task for what we talk about?’ and he (saw) said: “May your mother be bereft for you, Mu’adh! Does anything throw people into the Fire on their faces except the harvest of their tongues?”

The Ghulaat will hide behind statements of the Ulema of the Najd, which as We all know are usually mistranslated and poor attempts to dupe their own cult members into thinking that chain takfeer is as such an easy and wholesale stamp to be given without any careful consideration. However lets look to but a few of those to see the difference between the Ghulaat and the Ulema of Najd which clearly show how careful they were between generic Takfir of a type and specific Takfir on an individual ;

Al-‘Allamah Sulaiman bn Abdullah said regarding those who stop short of or doubts or is ignorant of the disbelief of the Qubooree’s :

“And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus (Ijma’) of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” [*awthaq ‘Ura al-Eeman Dimn Majmoo’at at-Tawheed 1/160*]

Ash-Shaykh Muhammad bin ‘Abdul Lateef aal-Shaykh – may Allah have mercy on him – said:

“One who allocates some places for his worship or believers that the obligation of Hajj falls from one who stands at these places, such a person’s disbelief is not doubted by those who have smelt the scent of Islam. And one who doubts regarding his disbelief, then it is necessary to Establish the Evidence upon him, and explain to him that this is Disbelief and Shirk, and that taking these stones is making it equal to the Signs of Allah which Allah has made standing upon to be a worship to Allah. And if the evidence is established upon him and he still persists, then there is no doubt regarding his disbelief.” [*ad-Durar as-Saniyyah : 10/443*]

Ash-Shaykh Muhammad bin ‘Abdul Wahhab, and his grandson ‘Abdur Rahman bin Hassan said:

“And from them are those who took them as enemies but didn’t make Takfeer of them. Such a person has also not come with what is evidenced by Laa ilaaha illa laah (There is no God

except Allah) regarding denying Shirk, and what it constitutes of in making Takfeer on those who do it after explaining according to Ijma’.” [ad-Durar as-Saniyyah 2/207]

Note: He said after explaining, not to jump and throw out his card of Takfir like as if it were a football match.

And Sulaiman bin ‘Abdullah – grandson of ash-Shaykh Muhammad bin ‘Abdul Wahhab – regarding one who didn’t make Takfeer on the Polytheists:

“And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allah, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus (Ijma’) of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” [awthaq ‘Ura al-Eeman / Majmu’at Tawheed]

“regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” And this is an evidence for the fact that when this rule is about one who is associated to [Islam] : it is necessary to explain.

And ash-Shaykh Muhammad bin ‘Abdul Lateef Aal-Shaykh – said:

“Know that these (polytheistic) action are from the religion of Jahiliyyah (Ignorance), which the Messenger of Allah – blessings of Allah and peace be upon him – was sent with to disavow from and remove, and erase its remnants, because they are from Major Shirk, which the Muhkam (Clear) Aayat provide evidence for its impermissibility. And these festivals are similar to the festivals of al-Jahiliyyah. And whoever who believes in its permissibility and legality, and that it is a worship and a religion: Such is from the most disbelieving from the creations of Allah, and their most misguided. And whoever who doubts regarding their disbelief after establishing the Hujjah upon them: Such is a disbeliever.” [ad-Durar as-Saniyyah 10/440]

Note here again he has said *after establishing the Hujjah*.

Ash-Shaykh Ishaq bin ‘Abdur Rahman bin Hassan – may Allah have mercy on them all – said:

“And upon examination: They do not make Takfeer of the Polytheist except generally. And from them are those abstain from that, and they alienated it and it became alienated from them due to what they brought from the Shubuhah (doubts), thereafter their innovation and doubts crept on till it circulated [even] among the closest brothers” [Takfeer al-Mu’ayyan]

Look at how he named them the closest brothers, even when they do not make Takfeer on the Polytheists.

And going back to refer to Ibn Taymiyah he said: “With regard to takfeer (judging someone to be a Kafir), the correct view is that a member of the Ummah of Muhammad who strives to reach the truth concerning a certain issue, but reaches the wrong conclusion, is not to be deemed a Kafir, rather he will be forgiven for his mistake. But the one who understands the message brought by the Messenger, but deliberately goes against the way of the Messenger

after true guidance has become clear to him, and follows a path other than that of the believers, is a kaaafir. The one who follows his whims and desires and fails to seek the truth and speaks without knowledge is a disobedient sinner, and may be a faasiq, but he may have some good deeds that outweigh his bad deeds. Majmoo' al-Fataawa (12/180)

“I also state that what has been narrated from the salaf and the imams, stating that the one who says such and such is a Kafir, is also true, but it is essential to differentiate between general rules and specific cases.”

The Noble Sheikh also said in another place of his Fatawa;

“It is not allowed to make takfeer upon a person from the Muslims until the arguments and evidences have been brought to him. Whoever we know who he is a muslim , rather should be established the Hujjah and arguments to remove any doubt etc” [Majmo al Aatwa vol 12 466]

And Sheikh Abdul Aziz Lateef : Ahl' us Sunn'āh wāl Jāmm'āh differentiate between Takfeer Mutlaaq and Takfeer al Muaayn. The First being is not to mention him by name, just to say whoever does so and so is Kufr.

We don't make Takfir on assumption nor verifying or to rush

Sheikh Muhammad ibn Abdul Wahab said “As for what the enemies have mentioned about me: That I make takfir on the basis of presumption, and on the basis of loyalty, or that I make takfir of the ignorant person upon whom the proof has not been established, then this is a mighty slander. They desire to make the people flee from the deen of Allaah and His Messenger by it “

Also he said ;

And as for the lie and slander, then it is like their saying that we make generalized takfir (of the masses), and that we make emigration (hijrah) obligatory towards us for the one who is able to manifest his religion, and that we make takfir of the one who does not make takfir and who does not fight, and multiple times the likes of this (type of lying and slander). All of this is from lying and slander by which they hinder the people from the deen of Allaah and His Messenger. (Fataawaa wa Masaa'il, 4/11 Sheikh Muhammad ibn Abdul Wahab)

Imam Shawkani ‘Know that judging a Muslim to have left the fold of Islam and entered into disbelief is something no Muslim who believes in Allah and the Last Day would proceed to do, except with a proof more evident than even the day time sun.’

So the viewpoints of Ahl us Sunnāh are that we don't make Takfir without Hujjah to reach a person, nor do we make Takfir upon sin, however we are not from the Murji'ah who make

excuse for matters of Maloom min Al Deen bil Duroorah (*matters which are known from the Deen by necessity*).

A warning against the Takfeeri Extremism of the Juhaal today

Takfeer is not a light matter neither is one to be adopted by way of a label to describe oneself e.g. 'I am Abu Fulan Al Takfeeri' this is but only speech of the misguided and deviant reptiles from the gutters of social media who want to have their own voice heard because nothing else is sweeter to their own ears.

Allah has showed us about the justice of himself and how we our own self should be just;

“And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.” (at-Tawbah 9:115)

(Mujahid in Tafsir of this said about not to obey the mushrikeen after they rejected the Hujjah)

If that is what Allah has said how then can the Ghulaat today rush to Takfir of someone they have not even verified any matter which, to establish whether or not he committed it or not, and mercy removed, they attribute whole masses as '*Mushrikeen*' without to declare the difference between a charge of Kufr and a label of Kafir (Murtad) etc.

Ibn Umar said : When a man calls his Brother an unbeliever, it returns at least to one of them. (Bukhari)

And this is from the most famous of quotes which we are aware of, itself needs volumes of works to elaborate, and a separate paper would be needed to speak about the preventions of Takfir.

Imam Ahmad bin Hanbal and Abu Dawood narrated that Abu Barzah al-Aslami said:

“The Messenger of Allah said: “O you who have spoken the words of faith but faith has not truly entered your hearts! Do not backbite about the Muslims, and do not seek out their faults. For whoever seeks out their faults, Allah will seek out his faults, and if Allah seeks out a person's faults He will expose him even in his own house.” (Saheeh by al-Albaani in Saheeh Abi Dawood.)

Ibn Taymiyah said 'Not everyone who falls into disbelief, becomes a disbeliever [because of it].' He writes elsewhere: 'It does not necessarily follow that if a statement is disbelief, all those who said it (perhaps out of ignorance or misinterpretation) are disbelievers. Since affirming that a specific Muslim has become a disbeliever is like affirming the textual threat will be applied to him in the Hereafter. And this, as we explained elsewhere, has conditions that need fulfilling and impediments that need removing.' (Minhaj al-Sunnah, 5/240).

Also he said:

“Those who always sit with me know that I am the strongest of the people to forbid declaring an individual to be an unbeliever or a sinner, unless it is known that the legal proof has been established against him that he is an unbeliever or a sinner. I affirm that Allah will forgive this nation for its mistakes, whether it is mistakes in narrating or practice. The righteous predecessors continued to debate many of these matters and none of them testified that another among them was an unbeliever or a sinner.” [Majmu’ Al-Fatawa 3/229]

Imam Ash-Shawkani writes in Sayl Al-Jirar 1/978;

“Know that with regard to the ruling upon a Muslim man for leaving Islam and entering into unbelief, it is not befitting for a Muslim who believes in Allah and the Last Day to apply it unless with a proof that is clearer than the light of day.”

Ibn Taymiyyah (d.728H/1328CE) stated: ‘They have not given proper consideration that making takfir has certain conditions (sharoot) and impediments (mawani’) that must be actualised if it is to be applied to a specific individual. Because a general declaration of takfir doesn’t imply takfir upon a specific individual – unless if the conditions are fulfilled and the impediments lifted.’

Takfeer is NOT matter of emotion nor a wish nor out of anger,

Any display of this is sign of Juhaal, Insincerity, Pride, Grudge, and Ego gotten to the head of the Ghulaat Juhaal today.

I will leave you with two statements of noble Ulema who spoke about Takfir also;

Al-Nawawi (d.676H/1277CE) wrote: ‘Whoever denies something necessarily known to be of the religion of Islam is declared an apostate and disbeliever; unless he is a recent convert, or grew up in the wilderness, or for some similar reason was unable to learn his religion properly. He must be apprised of the truth. But if he continues as before, he is judged to be a non-Muslim. This is the same as with any Muslim who believes it lawful to commit adultery, drink wine, kill, or commit other acts that are necessarily known to be unlawful. Sharh Sahih Muslim

Shaykh al-Islam Ibn Taymiyyah said: ‘Many people are born and raised in places and times where much of the prophetic teaching has been extinguished, to the extent that nothing remains of what Allah sent His Prophet with of the Book and the Wisdom. Such people cannot be charged with disbelief. This is why the Imams are agreed that someone who is born and raised in the desert regions, far from the people of learning and faith, or is a recent convert to Islam, and he denies any of the manifest clear-cut rulings, must not be judged a disbeliever until he learns about what the Prophet came with. [Majmu’ Fatawa, 11:407]

Also he said: ‘The takfeer has excuses and preventions and it could be they all disappear – unless those conditions and preventions have been made.’ [Majmo’ al fatwa vol 12 page 487]

Concluding words:

It is vital to have the relevant knowledge of topics such as Takfir before commenting about them, and that requires deep studies, simply to believe that one can obtain this via a book online and reading it alone is not enough, all studies when it comes to Tawhid is to be undertaken with at the minimum a student of knowledge as this is from the greatest of matters one will ever study. Without correct supervision We will see much continuation of errors in Aqeed'ah as We have witnessed thus far.

Ibn Taymiyah said: it is not permissible for the lay person to make takfir on anyone except the one whom Allah and His Messenger declared to be as such. Due to the seriousness of takfir and its limits as established by Allah and His Messenger, Shaykhul Islaam Ibn Taymiyyah رحمه الله stated:

“That is why the people of knowledge and Sunnah did not resort to making takfir on those who opposed them, even if the opponent makes takfir on them. This is because the matter of kufr is a legal right established by shariah, and therefore, the person cannot punish by the like, just like if someone who belies you and makes lies against you, you cannot spread lies about him, or if someone fornicates with members of your family, you cannot fornicate with members of his family. This is because fornication and lying are haraam (unlawful) being Allah's right. Similarly, takfir is a right that belongs to Allah. Hence we do not impute kufr except on whom Allah and His Messenger declared as such.” Ar-Rad ‘Alal Bakari, v. 3, p. 381

And also he said: “And it is not the right of anyone to ascribe kufr on anyone of the Muslims even if he errs and does wrong until evidence is established upon him and the matter is made clear to him. And the one whose Islaam is affirmed with certainty then it ceases not to exist with him due to doubt. Rather his (state) of Islaam comes to an end only after the establishment of the proof and the elimination of the misconception.” Majmoo' al-Fataawa, 12/501

Shaykh ‘Abdullāh Ibn Muhammad Ibn ‘Abdīl- Wahhāb said,

“And in summary, it is obligatory upon those who are sincere to not speak about these matters without knowledge or evidences from Allāh. And he should beware lest he expels a person from Islām merely because of his own interpretation.

And “expelling someone from the fold of Islām” [Takfīr], and entering someone into the fold of Islām is from the greatest matters of the Dīn...

And indeed Shaytān has misled many in this regard; so there are such people who consider a person to be Muslim, but the texts of the Qur’ān, Sunnah and Ijmā’ prove that he is a kāfir;

and then there are others who make Takfīr of those who are actually Muslim according to the Qur’ān, Sunnah, and Ijmā’.” Refer to “Ad-Durar As-Saniyyah” (8/217).

Dear Reader this was just but a short overview on a huge topic of which words cannot contain the gravity of the details surrounding such a topic of its nature, however one should take precaution in understanding the knowledge of this religion does not come by way of learning it from Juhaal who have no formal learning of it from anyone whatsoever, and that is

the case of those Juhaal, they are but fools with ropes and as the saying it goes, once you leave him in his playground he will eventually hang himself.

The insistence of the Ghulaat Juhaal today of wanting to know if anyone has fallen into the third nullification of their Tawhīd and therefore has not fulfilled Asl ud Deen and has not "Rejected Tāghūt and Its followers" should consider first themselves if they rejected Tāghūt correctly themselves.

Those who do not declare Barā'ah from the Mushrikeen have fallen into a nullifier of their Tawhīd by not fulfilling the third condition of Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) and fourth of it also.

They never made Barā'ah against the Mushrikeen, that being the Tāghūt of our time nor it's Kafir Asli agents in power and authority in Dar ul Kufr (let's forget Dar ul Riddah for now) nor declared and displayed any animosity publicly openly and suffered as a consequence of this stance, since they didn't do this upon the Millah of Ibrahim they are Kafir even if they made Takfir of the Mushrikeen.

By their own standards they are Kafir and never entered the fold of Islam to begin with. All are sitting comfortably in their homes behind keyboards and making "Mememes" and flirting with the opposite gender any chance they get and are enjoying free travel throughout Europe without any trouble.

So before they point fingers and look for who has fallen into the third nullifier, Miskeen Ghulaat know you have fallen short into the Third & Fourth Part of how to reject the Tāghūt. Your Takfir upon the Tāghūt today is useless since you are not even known to the Tāghūt today, and are but a cult of Juhaal who itself will self destruct, Miskeen Wāllah Miskeen.

In the near future I will speak further on this topic as and when it is of need and time permitting. All we have done here is a paint an overview of their misguided beliefs, none of which should be tolerated, nor should any of them be given any platform to even speak or air their viewpoints, they are to be isolated shunned, rebuked with evidences and Dua is sought from the Almighty to guide them or prevent their views from any form of dissemination.

Finally And Allāh has clarified all matters for us in his statement;

“So what else is there after the Truth, except misguidance?” (Yūnus: 32)

Refuge is sought in Allah (swt) away from the plots of the Ghulaat Juhaal, and their unjust Takfir and making Halal the innocent Blood of Muwahideen today.

May Allah accept this short work, and make our last words be that of Tawhid.

Your Brother

Abu Ghazi Al Britani

